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Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

VOL. VII.

LONDON, ONT., TWELFTH MONTH, 1892.

NO. 12

A CHRISTMAS THOUGHT.

How strange the thought
That once that Life divine
Found in a dimpled baby form its shrine !
How sweet the thought
That first its budding grace
Bloomed 'neath the love-light of a mother's
face,
And strength to do the Father's large behest
Came from the tender comfort of her breast !
How thrills the thought
And makes each morning shine,
That baby eyes still beam with love divine !
That baby hands bring close that century far,
And light each Christmas morn with Beth-
lehem's star !

--Kate Starr Kellogg in *Unity*.

A WORD FOR PEACE

BY BERNARD BARTON.

"Peace I leave with you : my peace I give unto you ; not as the world giveth, give I unto you."--John 14, 27.

If such the legacy bequeathed
By Jesus to his own ;
If such the meek irjunctions breathed
Ere he from earth had flown,—
How should his lowly followers fight—
Reading his gracious words aright ?
His kingdom is not of this world !
Nor by it understood !
The banner, from his cross unfurl'd,
Leads not to acts of blood !
The Christian's warfare is within—
With pride and passion, self and sin.
Whence come your wars, frail worms of dust ?
What are your fightings for ?
Envy and hatred, greed and lust,
Which in your members war ;
Dwells such a dark, unhallow'd host
In temples of the Holy Ghost ?
When angel's first to shepherds' ears,
Announced the Saviour's birth,
What watchword did the heavenly spheres
Pour down on his'ning earth ?
"Glory to God, who dwells on high ;
Tow'rd men—good-will and unity !"
When Christ, on Calvary's blood-stain'd hill,
His life a ransom paid,
What peaceful love, triumphant still,

Prompted the prayer he pray'd !
A prayer—how tender, brief, and true—
"Forgive ; they know not what they do !"

'Tis by its fruit the tree is known ;
The test of truth is love !
Have they, then, reverently shown.
Their's to their lord above,
Who bid their fellow-creatures bleed,
And by their acts belie their creed ?

Thank God ! this gospel truth, no more
To one small sect confined,
From sea to sea, from shore to shore,
Shall flash on many a mind ;
'Till earth below, and heaven above,
Join in one hymn of peace and love !

FROM IOWA.

I feel that the many readers of the REVIEW may think that we are un-mindful of them in not reporting ourselves through its columns, but our time is so closely occupied, and what we may now write will doubtless be somewhat a repetition of what we have already given through the *Intelligencer*, but we also know that the YOUNG FRIENDS' REVIEW goes into many homes where the *Intelligencer* is not found, but we are pleased to find both in most of the Western homes.

Our trip eastward seems but slow, as there are so many neighborhoods in this State where Friends reside, and not wanting to pass any by, our stay will be much longer than we anticipated. We can fully understand our Friend, J. J. Cornell, when he said that we needed six months for the trip, and we increasingly feel the need of more time, but at the same time feel an anxiety for home and surroundings. We have cause for much thankfulness, that with the many changes of weather and manner of living, we are preserved in good health, finding a hearty

welcome and appreciation with all. We feel that our minglings, socially and religiously, are reasons of much pleasure, and I trust profit, and I have never felt more keenly the need of earnest care among Friends, that without prejudices or antagonism to others, we guard well the interests of our own Society. We are confident of our principles, when compared with others, under the light of Divine truth. The longer we mingle with our Friends here in the west (as elsewhere) the more we are strengthened to labor in the cause, believing that the greatest demand of the age can best be met by the practical application of the truth in the simple garb or presentation that we as a people give it. We regret to find too many that bear the name by inheritance, that come far short of reflecting it to the world, and yet we would not censure, but rather hope that none may allow another to take their crown.

Iowa is a fine agricultural country, with well improved farms, many large houses and barns, leaving evidence of thrift and comfort, but we are quite surprised to find the mercury down nearly to zero (and one a. m. reported below) with some snow, but not sleighing, but this is not common so early, and the farmers feel it very much, as there is much corn yet to be husked.

Our time is very closely occupied, and will be until the Quarterly Meeting at Marietta on the 3rd and 4th of next month, after which we shall move more rapidly homeward.

ISAAC WILSON.

Highland, Ia., 11 mo. 25, 1892.

Last year only five deaths occurred on all the railways of the United Kingdom, while in the streets of London 147 deaths and 5,784 personal injuries resulted from vehicles of some sort. This confirms the remark of Mr. Charles Francis Adams, who said no safer place in the world could be found than in the express train on one of the main railways of England.

BALTIMORE YEARLY MEETING.

EDITORS YOUNG FRIENDS' REVIEW.

Thinking that a brief account of the proceedings of our recent Yearly Meeting might interest some of the readers of the REVIEW, which includes many of our own members, who were not favored to mingle with us, upon this cherished occasion, we append the following for their perusal:—The meetings held on First-day were though: to be of more than usual interest, as well as all of the meetings throughout. We were favored with the company of several ministering Friends from other Yearly Meetings, and for their presence with, and labors of love amongst us, together with other deeply interested Friends, we were made to feel truly grateful. These occasions are felt by every true lover of our Society to be most precious opportunities, creating within the minds of those assembled new resolves, redoubled energy, and a greater determination to perform the various duties assigned them, that they are called upon to fill, in the furtherance of the work, the labor of our beloved Society, whose futurity, judging by the deep interest manifested in its behalf by all classes and all ages, is most encouraging. On First-day morning the large meeting room, facing the Park avenue end of the house, was filled to completion with an attentive and deeply interested audience, and the same might be said of the meeting held in the Laurens street end, better known as the Men's Meeting Room. The youth's meeting, held on the afternoon of the same day, evinced a deep and growing interest in this comparatively new field of labor amongst us, and yet though, in its infantile stage. This awakening, this engrafting, this culturing of the tender buds, this means of interesting and enlisting the youth, this advancing and enhancing their growth, cannot fail with such ground work to germinate, and become deep rooted, firmly implanted, and

create within them a more thorough knowledge of, and eager desire to better familiarize themselves with the origin of our religious organization the principles and testimonies of Friends. Interesting meetings of the Yearly Meetings, First-day School Association, and Philanthropic Union were held on Second and Third-day evenings respectively, eliciting a deep and growing interest in those varied fields of labor, in which those of every age amongst us are so actively enlisted. And just here we might pause to add, that if the fathers and mothers of former days were bonded together with the children, and they with them, as they are linked with each other now, all alike laboring together, filling their various appointments and duties according to ability and qualification, receiving alike recognition, that we would not hear the outcry of empty benches, which has been so apparent of latter years. Allusion was made during the session of the Philanthropic Union to the Conference held at Lincoln, Neb. It was classed as the largest and the most interesting gathering of Friends ever collected together in this country—to use the language of the speaker. The house was completely filled, even to the gallery, aisles, steps, windows, doorways and there were also those on the outside clamoring to get in, eager to hear all that was going on. The interest continued unabated throughout, many driving eight and ten miles in the night, and conveying those who homed with them to and fro. It was said that there was represented there the intelligence and conservatism of the East, and the push and energy of the West, and one Friend very appropriately added that we should not overlook the fact, we should not fail to add that, coupled with it *all*, was the generous, the unlimited, the whole souled hospitality of the South. Upon entering into examination of the state of Society love was said to generally prevail amongst us. With but few exceptions our members are clear of the use of intoxicants,

and of frequenting taverns unnecessarily, also clear of attending places of diversion, having a harmful tendency. One report recommends greater care in the use of cider. Tobacco is not cultivated amongst us, though some continue to use it. Friends are careful to place their children for tuition under the care of suitable teachers. More care in the reading of the Scriptures of truth, it was thought would be profitable. Children in Friends families are suitably provided for. When any of our members are known to require aid care is extended. In conclusion we would add that it required nine sessions to conclude the business of the Yearly Meeting the closing one being held on Fifth-day evening. Among the various matters of information coming before the meeting, and containing much of value and interest, reciting the work accomplished in these varied fields of labor, were the following: The Report of the First day School Committee the Philanthropic Committee, the Indian Committee, and the Committee on the Purification of the Press, which is composed solely of women Friends, and the good work being done by them, which they aim to accomplish, cannot fail to bear fruit many fold. It recites in detail the labor bestowed during the past year, the respectful hearing granted them by the editors of the daily papers, also the hearty co-operation and commendation of those not of us, but with them, in forwarding the good work, including ministers of other denominations and other earnest workers in the cause of humanity. M. O. T.

Baltimore, Md., 11th mo. 8th, 1892.

NEBRASKA H. - Y. MEETING,

HELD NEAR GENOA, TENTH MONTH
29, 30 AND 31, 1892

The meeting for ministers and elders convened Seventh-day afternoon; the meeting is open for all members to attend. Seldom, if ever, have I sat in a meeting where there was a

more reverential silence than that which covered the meeting soon as we took our seats. It was broken by our Friend, Isaac Wilson:—"My heart was touched with feelings of thankfulness as we dropped into silence; or, in other words, how thankful we should be for our parentage, or what has taught us silence. The most of the religious world have not attained this silence; we receive Divine impressions in silence. I went back to my youth; I failed to see then, despite parental teaching, the greatest blessing even of communing with our Heavenly Father."

In a later discourse Isaac was deeply exercised that elders take the full responsibility of their positions. When they accept the position given them by their meeting they seek for a Divine qualification. A living, rightly-exercised eldership is not second to the ministry. He related how in his youth, when he felt his mouth should be opened, he had been encouraged by a living elder who never spoke a word to him, but by that deep spiritual insight that elder knew that he should open his mouth, and he could not resist that power.

First-day morning the house was nearly filled with Friends and others. The silence was broken by words from Isaac Wilson, accompanied by a baptizing power that it seems vain to try to mention on paper. To be fully appreciated we must hear for ourselves. When our Heavenly Father sends His servants in love to visit us it behooves us to receive their messages and remember, by obedience to Christ within, we may all see and taste for ourselves. He spoke from the parable of the mustard-seed, and made it so plain even the youngest in religious experience could understand.

In the afternoon the First-day School Conference met at 3 o'clock, in which our dear Friend was again exercised on our behalf in earnest supplication. Interesting reports were read from two schools, the other two not being in session at present; one

expects to re-open soon. Readings, recitations and essays followed by the scholars, then a number of questions, given for discussion, relative to the up-building of meetings and schools. Time was far too short; some were read and referred to committee to appoint some one to treat the subjects more fully in essays for our next conference. I feel by these questions greater knowledge of the best methods for us was brought out than could be obtained otherwise. We closed with an exhortation from our Friend to the young people. He said seldom had he been privileged to be in a meeting where there was so much concern on the part of the young to learn of the fathers' and mothers' and they have a right to ask and receive.

Although rainy First-day afternoon and all Second-day, the meeting-house was nearly filled Second-day morning when the Clerk read the opening minute, bespaking an interest which, despite the long rides necessary for some to take in the rain to be there.

After the reading of the minute of our Friends, Isaac and Ruth Wilson, from their Monthly Meetings, expressions of thankfulness for their company were made by many, and seemed to be the feelings of the whole meeting.

Isaac expressed a desire early in the meeting that those who felt they had anything to say, (he spoke more especially to the young), to give expression to their thought, and let none smother or suppress. No one is more helped than the one who is faithful in speaking what they feel. It strengthens in all that is good. The usual routine of answering the queries, and the other business, claimed the attention of the meeting, including the epistle to Prairie Grove Quarterly Meeting. During recess both days a bounteous lunch was prepared, making it much pleasanter than it otherwise would have been, affording an opportunity for social mingling, which I trust was beneficial to all. The backs of the

seats are so constructed they are easily converted into tables. Our Genoa Friends spared no means or time in entertaining us.

In the afternoon a short memorial of Ann Birdsall, an esteemed elder of Genoa Monthly Meeting, was read, to be recorded on minutes of the meeting.

Committee on Isolated Members gave interesting reports, showing the deep interest that is felt throughout our Society for those of our Friends who are not permitted to assemble with us. The thought was expressed we may not always have to look far from home to find isolated Friends. There may be those in our very midst who absent themselves from meetings and become isolated in thought and feeling. The committee were advised to extend care near home as way opens as well as to those living at a distance. The committee is continued with the addition of two names.

The work of the Philanthropic Union claimed the attention of the members appointed by the Yearly Meeting during the noon recess. It was brought before the meeting by reading the names of the committee, who met at noon and organized by appointing a secretary and chairman. There has been work done, but it was not reported. It is now expected to have the work properly reported.

Joshua Mills said he felt thankful for being with us; thought we would all be the stronger for having thus mingled together. Isaac Wilson again gave expression to the deep feelings of his heart. He enlarged on the text, "Greater love hath no man than this, that he lay down his life for his friends."

It was requested that the clerk read the concluding minute and then have a period of silence. Our dear Friend, Isaac Wilson, appeared in supplication, and under the baptizing power of love the meeting closed.

It is with feelings of thankfulness to many hearts for the privilege of thus mingling.

I feel I cannot close without men-

tioning the good done by the companion of our Friend whose name I have above mentioned. Though no word was spoken in public, yet the quiet, peaceful countenance was an inspiration to us. CATHARINE ANNA BURGESS.

BIRDS.

"Not one is forgotten before God."

Not of the earth, and ye not of heaven,
Midway sojourners, or messengers all,
Surely to you a true mission is given
Men from his earth born allurements to call.

Soaring, ascending, sweet melodies pealing
Out of a cloud, or in face of the sun,
Thrilling our senses, not vainly appealing
That we raise our dull voices and join in the song.

When cradled in down with nestlings so tender,
Canopied under the green leaves of spring,
Every one will duties lovingly render
Each to its brood needed sustenance bring.

Earnest, discreet, constant in praising
Gentle, confiding, except man molest,
Wisdom assuredly planned the uprising,
And due household order of each little nest.

Just ere the curtains of evening are closing
Doth not a spirit of reverence fall
Over their bosoms, ere calmly reposing.
They warble forth hymns to the maker of all.

O who could harm you, beautiful creatures!
Fashioned so gracefully, gentle and pure;
Hardened the heart that rejects you as
teachers,
Or cannot your innocent presence endure.

Bad, who could torture, cruel, unfeeling,
Who barter you, tortured for silver and gold,
Forgetting our Maker and yours, ever heeding,
Values each little life with a value untold.

We read on the hats of ladies of fashion
An index too true of their spirit within
They are thoughtless and frivolous, follow
with passion
The pride that enthral them and tempts
them to sin.

She who best prayeth is she who most loveth,
Who is filled with Christ's spirit is gentle
and kind;

Whom sorrow and suffering to sympathy
moveth,
And true pleasure in all God's created can
find.

All He created delights the great Father,
There is nothing too small for His notice
to share;
The weak and the helpless He favors the
rather,
And on all He bestowed His love and His
care.

—M. FELLOWS.

TENNYSON.

Lord Alfred Tennyson was the third son in a family of twelve, and was born Aug. 6, 1809. His early education was imparted by his father, Rev. G. C. Tennyson, at the parsonage at Somerby, Lincolnshire. Afterwards he distinguished himself at Trinity College, Cambridge. In 1829 he gained the chancellor's medal by a poem in blank verse entitled "Timbuctoo." With the exception of a volume of poems published in conjunction with his brother Charles when they were boys, and a prize poem composed whilst an undergraduate at Cambridge, Mr. Tennyson did not publish anything until 1830, when "Poems Chiefly Lyrical" appeared. From 1842 the steady and rapid growth of his fame may be traced. It was at once apparent that the author of "Morte d'Arthur," "Locksley Hall," the "May Queen" and "The Two Voices" was entitled to take the first rank among English poets—a reputation which was more than sustained by the great works that followed.

MADE LAUREATE.

So well-known and popular, indeed, did Mr. Tennyson become after the publication of "In Memoriam" in 1850 that it seemed only a matter of course, upon the death of Wordsworth, that the privilege of wearing "the laurel green from the brows of him who uttered nothing base" should be offered him. This was also the year of his marriage to the niece of Sir John Franklin, by whom he has had two sons Hallam and Lionel.

The ode on the death of the Duke of Wellington was published in 1857 on the morning of the funeral, and since that occurrence few events of more than ordinary interest in the eyes of Englishmen have taken place without eliciting from the laureate some poem worthy of the occasion.

HIS PROLIFIC MUSE.

"Mr. Tennyson has also written "Poems" (1841), "Poems" (1842)

"The Princess" (1847), "In Memoriam" (1850), the latter being a series of elegies to the memory of Arthur Hallam, the son of the eminent historian and the chosen friend of the poet in his earlier days at Cambridge. "Maud" was published in 1855, "Idylls of the King" in 1858, "Enoch Arden" in 1864. "The Holy Grail" and "The Widow, or the Songs of the Wrens" appeared in 1870, "Gareth and Lynette" in 1873. In 1879 Tennyson republished "The Lovers' Tale" and the "Golden Supper." Since then he has published "Ballads and Other Poems."

Among Lord Tennyson's dramatic compositions are "Queen Mary" in 1875, "Harold" in 1876, Mr. Irving taking the principal character; "The Falcon" in 1871, produced by Mr. and Mrs. Kendal. "The Promise of May," a drama in three acts, was brought out in the Globe Theatre, London, in 1882.

MADE A PEER.

In 1883 he accepted a peerage as Baron Tennyson, of Aldworth, Sussex, and of Freshwater, Isle of Wight. Since this time he has published "Becket," "Tyrecius" and "Locksley Hall Sixty Years After." To add to this remarkable list of literary works, in his 81st year Lord Tennyson issued another volume, "Deneter and Other Poems," which is very popular on both sides of the Atlantic.

The occasion of "In Memoriam" is well known. It was owing to the sudden death of Arthur Hallam, Tennyson's bosom friend, and to whom Tennyson's favorite sister was betrothed. Arthur died suddenly whilst travelling in Europe. His remains were brought to England and interred in a tranquil spot on a lone hill that overhangs the Bristol Channel.

Tennyson had an uphill fight. In his early days some of the reviewers were violent and antagonistic, but his talent overcame all obstacles. "You will last," Douglas Gerald said, and Carlyle, "Eh, he has got the grip of it,"

when Tennyson read him "The Revenge."

HIS FRIENDS.

Carlyle was a great friend of Tennyson's.

Amongst the eminent visitors at Freshwater were Longfellow, Maurice, Kingsley, Duke of Argyll, Dean Stanley, the Prince Consort, Garibaldi, Darwin, Clough, Lecky, Jewett, Awbrey de Vere, Browning and the present Prime Minister.—*London (Canada), Advertiser.*

Among those who were prompt to appreciate Tennyson in America was Emerson, who wrote to Carlyle for some account of him. Carlyle returned the following portrait: "One of the finest-looking men in the world. A great shock of rough, dusky-dark hair; bright, laughing, hazel eyes; massive aquiline face, most massive, yet most delicate, of sallow brown complexion, almost Indian looking; clothes cynically loose; free and easy; smokes infinite tobacco. His voice is musical metallic—fit for loud laughter and piercing wail, and all that may be between; speech and speculation free and plenteous; I do not meet in these late decades such company over a pipe." Emerson declared that this sketch was right well come, for he is an old favorite of mine—I owned his book before I saw your face—though I love him with allowance, and he added: "Oh, cherish him with love and praise, and draw from him wholebooks full of new verses yet." Carlyle's regard for Tennyson survived until the last.

AN INCIDENT IN BROOKLYN, N. Y.

FRG / A PRIVATE LETTER.

"Fourth-day morning was wet, but I was in a hurry, so took a car close by and went up to M—s M—, and I went to a Methodist Church near by in the evening, where was held what is called an "Institute for the help and

encouragement of ministers." All denominations were represented but the Catholic (even Friends—in the person of your humble correspondent). The Minister who preached spoke so well of us, and quoted Whittier so beautifully that I felt quite at home. He was a Baptist—pastor of one of the Brooklyn congregations, and I was electrified by what he said. His text from Paul: 'We preach Christ crucified.' He took the words separately. *We* were all who ministered under the right anointing—that is spiritually. He showed the difference in kinds of preaching. Christ, he said, was a living, ever present spirit. When he came to 'crucified' I thought *now* he will spoil it all. The other ministers in the pulpit hung their heads. But when he told us he felt the word had been misinterpreted in the past, and that whatever merit there might be in the cruel sufferings and death of Jesus, and the blood spilled, upon which so many had been pinning their faith, what the world needed to-day is a living present Saviour. His word nigh in the heart and in the mouth—a helper for every time of need. There were many heads nodded in token of unity, and the ministers appeared to enjoy it. The services ended by the congregation singing 'Nearer, Oh Christ, to Thee, nearer to Thee.' I was so pleased with what I heard, and M— (who is Presbyterian) said she was proud to be the escort of a *Friend*."

Truly many eyes are being opened to see and hearts to acknowledge many of the truths for which Friends have been persecuted. I believe it does us good to mingle once in a while with other denominations, and note the progress in freedom of thought. May we all press forward until the truth has made us free.

The kindest and the happiest pair will find occasion to forbear,
And something, every day they live, to pity
and perhaps forgive.

—*Cowper.*

Young Friends' Review

A MONTHLY MAGAZINE.

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We do not hold ourselves responsible for the views expressed in communications over the name, initials or other characters representing the contributor.

We prefer that remittances be made by post-office order or by registered letters. If bank drafts are sent from the United States they should be made payable at New York or Chicago. Postage stamps (American or Canadian) are accepted for change.

Our friend Serena Minard is spending a few weeks in New York City, Brooklyn and Philadelphia.

A letter from Isaac Wilson, published in this number of the REVIEW, leaves him in Iowa. Few who have not been in the West can realize the broad field for the religious work there is in those parts. Three months of constant and earnest work will come far short of meeting the desires of the many Friends scattered over these western States.

Charles A. Zavitz, B. S. A., experimentalist at Ontario Agricultural College, Guelph, leaves about the first of next month with the collection of

grains, etc., from the Model Farm for the Columbian Exposition, Chicago.

In accordance with the decision of the late meeting of the General Conference in Virginia our First-day School Lessons next year will be a departure from the International Series which we have followed for the past seven years. We publish in this issue a very interesting account of the aims and purposes of the International Series, as well as some idea of the growth of Sabbath-school work under this series. Although we have advocated quite persistently the further adoption of the old series, and feel, with many others, that the departure from them at present will be a serious loss in many ways, yet we commend a universal adoption of the *new* series in our schools, and a fair and unprejudiced trial of the new order of things

This number of the YOUNG FRIENDS' REVIEW completes its seventh volume. We are well aware that its progress towards our ideal has been slow, and yet it has been fully as rapid as has been its advance in circulation and financial resources. Few know the difficulties and discouragements attending the publication of even so small a paper within the limits of so narrow a field as our Society. We sometimes think perhaps wrongly, that the YOUNG FRIENDS' paper of our Religious Society deserves a wider recognition and greater encouragement from our Society at large than it has yet received. We have found many warm and unflagging friends, whose encouragement has been an inspiration to us from the very beginning. We need many more such, and appeal, earnestly, for a wider recognition of the efforts which the YOUNG FRIENDS' REVIEW is making to encourage our young members to greater life and love, and to furnish them with a medium through which they may express the "Faith that is in them." We believe there are many who are not unwilling, but who have been indifferent, if we could

rouse these to action in our favor. We need your help.

We want all our *old subscribers* to RENEW, and, in addition, *one thousand NEW subscribers*. This will be an easy matter to accomplish if *each one does a little*. "Many hands make easy work." Don't wait until the middle of next year to get up a club. Now is the time to begin. Let those who have been in the habit of sending us large clubs endeavor to make them still larger for 1893, and in neighborhoods where but one or two copies are taken it will be an easy matter to procure a good sized club. Remember the YOUNG FRIENDS' REVIEW is but 50 cents per copy a year.

Our term are 50 cents per copy a year; 25 cents for six months. For every club of (8) eight yearly subscribers we give an extra copy to the sender of club.

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DIED.

FERRIS.—At her home, in Buffalo, 11 mo. 14th, 1892, Martha H. Ferris, aged 76 years.

OUR COSY CORNER

Playhouse, 10th mo., 30th, 1892.

DEAR COUSIN JULIA:—

Though we are learning to "find tongues in trees, books in the running brooks, sermons in stones, and good in everyting," yet we have never made geology a special study. While we humbly confess ignorance on that subject, we thankfully acknowledge the reminder given. We are glad thou dost not forget to treasure up thy good thoughts for the benefit of little learners.

In our gathering to-day we talked over a good many things with our

writer, sometimes nearly forgetting the rules of politeness in our eagerness to tell what we wanted said in this letter.

Some of us have been wondering if it was easy work to write sensibly the utterances of eager, earnest children? Or is it quite a fine art? At least we think it must be somewhat puzzling. Perhaps, if we only tried it, we would find it as good exercise as it is to solve picture puzzles, or even study geology.

Dost thou, Cousin Julia, begin to think that some of us ought to write for ourselves? Why, we would be just as fearful of success as we would be to go alone into the dark, deep caverns of the earth searching for geological facts and get out unhelped. We think it is best for us to keep on cosy terms with our hitherto willing letter-writer. Though she tries to impress upon our minds the thought that that is not a hopeful outlook for the future, when she can no longer do it. But, dear cousin, would you "trouble trouble until trouble troubles you?" Please tell us if that is a lazy way of shirking duty? If beautiful youth lives on forever, and is never lost to view, then what of the ill favored? Do they not imprint their impress as lastingly? Tremblingly, we fear to be classed with the bad. As we forget so soon the good which is taught us, line upon line, precept upon precept, here a little and there a little, we really think it best for us to continue practicing these plain instructions of wisdom until they are firmly rooted, before we meddle with hidden things. When we have our feet firmly established upon the Rock of Ages, then, if time be given for further research, a spirit of scientific investigation may be especially bestowed, or developed under divine discipline, in some yet untutored minds amongst us for the study of geology. We know that God's messages are to read everywhere, and we desire to learn how He sends them in all his handiwork, and we hope to be made willing to "launch out into the deep," believing in the promise, "Seek and ye

shall find," we will strive to go "forward into the light."

HOPEFUL BAND.

FIRST-DAY SCHOOLS.

Editor YOUNG FRIENDS' REVIEW.

Having learned not long since of the decision of our F. D. S. Conference regarding further use of the International Lessons, and knowing as I happen to, the opinion of a great many of our Canadian Friends relative to it, I thought it not out of place to write a few lines to your magazine.

While we do not think it is what we would call exactly right not to be allowed or granted the privilege of a voice in the choosing of the subjects, we do think that the advantage of unison, the hindering tendency of the idea that in every Christian nation every Sabbath School is studying the same lesson from the Scriptures, is of great importance. No matter where our lot might be cast from one Sabbath to another, if we are in possession of the International subject we may be prepared with the lesson in our own understanding to enter any school and discuss any portion of the lesson, compare ideas upon the whole and take home what is for us the wheat, and leave the chaff behind. Now, if we take up subjects of our own and leave the general plan we are singling us out and withdrawing ourselves from the mingling and associating with other peoples, or, denying them the privilege of associating with us in our Sabbath School work, as we have been permitted to do with them, and as all are permitted to do under the *general plan*, and it is my own firm conviction that it is not right. While it may pain some of our older Friends not to be able to keep things altogether as they used to be, or to see changes made, which to them seem to tend too worldlyward, it seems to me that we, as a society, have lost ground by trying to keep too close to rule, and in a measure losing sight

of principle, or, the greatest good to the greatest number.

In this particular instance under question it seems to me that by the action we shall now be characterized by, we shall in many cases exert rather a repelling force in place of an attractive one, from the fact of discarding the International system. We do not know whether our conference has been flatly refused the privilege of sending a delegate to the Committee of Management, or whatever it may be called, that chooses the lessons, but if not we would think probably by persistent effort we might have a voice in the selection of subjects. If they have been refused, and I have understood that they had no delegate there at any rate, it seems to me that we are only intensifying that wrong by departing from the *good system* of unity, which this plan affords, since we do have the privilege of preparing our own sheets and studying them after our own teachings and understandings as all other denominations do, and I think that the majority of Canadian Friends will bear me out in saying, from this point of reasoning, that we do earnestly hope for a return to the use of the International system.

Fraternally, S. P. BROWN.
25th, 11th mo., 1892.

WHICH HAS THE MOST INFLUENCE, WEALTH OR KNOWLEDGE

(FOR THE YOUNG FRIENDS' REVIEW.)

We are all aware of the influence of wealth upon the human race. By its possession we can adorn our dwellings with all the elegancies of life; suit our appetites with every gratification we may desire, and for charitable purposes how much we may contribute to the wants of others, for man never is so happy as when he gives happiness to another.

Money has been called the "root of all evil," since it has thrown temptations in the path of those who have

not been able to withstand the allurements by which they have been surrounded ; but we must all admit that it is a very "convenient root," and when it is rightly planted its branches spread over a large portion of the human family for their comfort and pleasure. It is the abuse of this gift that no doubt caused the former remark.

The ancient heathens showed their wisdom in regard to it. They said "Nature had hid gold beneath the earth as unworthy to be seen ; silver hath she planted where thou tramplest it under thy feet ; meanth she not by this to inform thee that gold is not worthy thy regard ; where she hoardeth up her treasure there no herb groweth." And yet, in these days of civilization, how anxious are we to seek after it in the deepest recesses of its bosom. Cast our eyes to those far-off lands where gold has been abundant ; we shall find no labor has been withheld,—no privations too great to procure it for our wants. The sons of men have toiled and toiled through many a weary day until these "diggings" have thereby acquired a world-wide reputation, as our ships with the precious treasure can testify. Yet, desirable as it is, we find it does not always bring happiness in its train, for a man may own his thousands and yet be poor as to the enjoyment of this beautiful world.

Not so with the poor man in his daily avocations, while earning a livelihood by the sweat of his brow ; if he has knowledge he feels as if he had a mine of wealth — an unfailling source of pleasure. The more information a man has the larger is the circle in which his mind moves, and the more free he is to form opinions for himself. There is no slavery, and there are no prejudices like those of ignorance. Where knowledge is wanting we find this is always the case ; knowledge to the poor man is one of his chiefest pleasures.

We read of that great geologist, Hugh Miller, who, for fifteen years,

followed the humble occupation of a quarryman, in the meantime storing his mind with useful knowledge, and whose life is now inscribed on history's page. By perseverance he gained a greater degree of knowledge in regard to the geological formation of the earth than any of his predecessors ; how he traced the "footprints of the Creator," as he termed them in the different strata of the rocks, not only in his native soil, but in various parts of Europe, by his observation, and made this agreeable science more familiar to the world ; how he traced the existence of a variety of animals, which are now extinct, many ages before the creation of man.

We educate our children for the purpose of diffusing knowledge ; we instruct them in the slippery paths of youth, for the education enjoyed in civilized life exerts a softening influence over those who make a right use of their inestimable privileges.

The subject of education has been one of great importance in our beloved country. On every hand we see schools established at the public expense, and in the course of time it will be our happy experience to know that the effort to diffuse knowledge among the youth of the present day will be crowned with success.

Yet, while we seek after wealth and knowledge, it will be well to remember the wise prayer of Agar. His petition was : "Give me neither poverty nor riches, lest I be poor and steal ; but feed me with food convenient for me, lest I take my Maker's name in vain."

THE LORDS PRAYER.

We have been repeating the Lord's Prayer for many, many years, asking that "His Kingdom might come and will be done in Earth as it is done in Heaven," as though we expected this to be done by our Heavenly Father without any exertion on our part, in consequence of which we do not appear much nearer to this happy state

than when the request was first made. Let us be willing to endeavor to have this happy state brought about by being instruments in His hands, by His divine love in our minds guiding us, (for He works by instruments), for this very desirable purpose, that we may experience in our own life-time the saying of the blessed Jesus of "The Kingdom of Heaven is at hand," and be enabled in truth to say, "Glory to God in the Highest; on Earth, peace and good-will to men.

WM. TYSON.

THE BLOSSOMS UNDER THE SNOW.

A TRUE STORY.

Tenderly inscribed to Rachel D. Mitchell and her sister Libbie.

On a busy day, as he went his way,
A farmer called at a widow's home;
'Twas the merest chance that he dined that day,
With his sister-in-law, where his steps did roam.
Yet she was pleased with this small surprise,
To hear from the sister she loved so well,
And out o'er the garden her wistful eyes
Gazed in search of a token her love to tell.

O, who but a widow would think to look
In a place like this for a souvenir?
One waste of snow was each treasured nook,
And all looked drear as the falling year.
O, who but a widow like her could know
What blossoms hide 'neath a surface sear,
What warm tints lay 'neath the cold white snow
That smother the brightness of bloom and cheer.

But forth she went on that dismal day,
To each cherished spot in her own loved hovers,
And back she came with a bright bouquet,
As fair as the fairest of summer hours.
Give these to my sister, she sweetly said,
To the one I love, though she is not here;
I gathered them all from their wintry bed,
'Neath the frosts and snows of the old, old year.

And thus it is in our lives I ween;
When the frosts of pain touch our fairest flowers,
They are blossoming still 'neath the cold white sheen
That grief flings o'er them in lonely hours.

O, blest is the heart that can always find
The flowers of love 'neath the frost and snow,
To cheer each friend it may keep in mind,
As the changing seasons come and go.

—Julia M. Dutton.

Waterloo, N. Y., Nov. 11, 1892

THE INTERNATIONAL BIBLE LESSON SYSTEM.

From the Sunday-School Times.

Assuming that religious instruction is the legitimate work of Sunday Schools, it is important to ask how this work has been done. That a great advance has been made since the days of reading the Scriptures in the classes, "verse and verse about," no one will deny. And the International lesson system has been the foremost agency in promoting this advance. For a large part of the first century of Sunday Schools, progress in methods of Bible study was very slow. For the last twenty years it has been much more rapid. Up to the time when the International system was introduced, the use of the Bible in our Sunday Schools was very unsatisfactory. That there were many teachers previous to that who did as good work as they, or others have done since, is not to be denied. With an ability for independent methods of study and teaching, they not only awakened a high degree of enthusiasm in their Bible class instruction, but they worked successfully the richest veins of Bible truth. The number of such teachers, however, was lamentably small. By far the largest part of those who attempted to teach did not know where to begin their work, nor how to carry it on. And in hundreds of our churches no Sunday School instruction was attempted.

The year 1872 marks the beginning of a new era in the Sunday School world. From that time Christian people have been drawn together in the study of Scriptures as they never were before. From that time our Sunday Schools have been Bible schools as they never were before. To encourage the weak, and enlist the sym-

pathies of those already strong, the International Sunday School Convention, which met at Indianapolis in 1872, made provision for "A course of Bible lessons for a series of years, not exceeding seven, which shall, as far as possible, embrace a general study of the whole Bible, alternating between the Old and New Testaments."

In carrying out this plan, the aim has been to make our Sunday Schools familiar with the Bible as a book. As far as possible, each book in the Bible has been examined, though the examination in some cases has not been as full as it would have been if more time could have been taken for covering the volume. Twice we have gone over the work, and we are now near the end of the third course of seven years' study.

Though the scheme was called International from the first, only the United States and Canada began it. But it soon found favor in Great Britain, and with unexpected rapidity its friends were multiplied throughout the world. On the Continent of Europe, at many missionary stations in the East, and among the Islands of the Sea, it came speedily and extensively into use. It is believed that now, in the eighteenth year of its history, ten millions of people are studying the Bible according to its methods. Three of the largest and most representative Sunday School conventions ever held in this country have pronounced in its favor, and delegates, of many nationalities, assembled last year in London, emphatically endorsed it.

The study of the Old Testament in Sunday Schools, under the old *regime*, was almost unknown. Generations were growing up ignorant of this part of the inspired volume. It had become quite the fashion to speak of it as a dry old book, of little worth to the present or to coming generations. It seemed high time to put back again in their proper place the Scriptures of the time of Christ and of the old historians and prophets.

It seemed important also to extend our Sunday School studies in the New Testament beyond the narrow range of the four Gospels, to which, as a rule, these studies had been limited. It is not difficult still to recall the arguments of some distinguished men, who claimed that Sunday School instruction should be confined to the life and teachings of Christ. It certainly would be easier for the average teacher and the ordinary scholar to deal with the narratives of the Gospels, and perhaps the Acts, than to dig out the doctrines of the Epistles. But the originators of the International system claimed that our Sunday Schools ought to know more about the Bible, since "every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness, that the man of God may be complete, furnished completely unto every good work."

WARREN RANDOLPH, D. D.

NEBRASKA YOUNG FRIENDS' ASSOCIATION.

Young Friends' Association of Lincoln, Nebraska, held its third Monthly meeting 11-27, 1892, at time generally occupied by their First-day school. All regret taking time of our F. D. S., but the distance some have to travel, it seems impracticable to meet oftener than First day, and too long to hold meeting, F. D. S., and another meeting too.

If time permits, we have a synopsis of the F. D. S. lesson, so as not to omit any of the lessons. We chose the last First-day of each month, because four First-days in the year the last First-day of each quarter there are no lessons prepared in lesson leaves.

A review of the Introduction of Janney's History of Friends was read by Allen Cook; review First Chapter of Janney's History read by Nellie Lounes; review of introduction of Life of George Fox, by Janney, read by Emily Cooper.

Lacking sufficient number of Janney's History of Friends, we have taken up as home reading, Life of George Fox, by Janney, it containing much of the history of Friends contemporary with Fox.

We also read some in Illinois Yearly Meeting discipline. One member read our Fundamental Belief, as worded in New York Y. M. discipline. The thought was expressed that the disciplines of our other Y. Meetings might be profitably compared with our own.

A portion of John G. Whittier's letter, printed in the *Intelligencer* and *Journal* of 11-19, 1892, closed our exercises.

Every one seems to manifest interest in our Association, and I feel it will be a help to us all.

CATHARINE ANNA BURGESS.

College View, Lancaster Co., Neb.

A CANADIAN ARTIST DEAD.

MR. PAUL PEEL PASSES AWAY—HIS DISTINGUISHED CAREER.

LONDON, Oct. 12.—Paul Peel, the well known Canadian artist, is dead at the age of 32.

Paul Peel was born in London, Ont., on Nov 7, 1860. When only twelve years of age he began the study of art at home, and five years later, having displayed remarkable genius for his youth, he proceeded to Philadelphia, and for three years attended the Pennsylvania Academy of Fine Arts. In 1880 he went to London, England, and spent some time at the Royal Academy. Afterwards he proceeded to Paris, where he pursued a course of studies under the leading French masters, remaining in training there for five years, being honored with the patronage of H. R. H. the Prince of Wales and other illustrious personages. He twice won honors at the Paris Salon, in 1889 honorable mention for his picture "Life is Bitter," and a gold medal in 1890 for his "After the Bath." His work is familiar all over

the Dominion. About eight years ago he married a young lady of Copenhagen, besides whom he leaves one son. During the past three years he twice visited his old home.

Paul Peel's position as a painter was one of high recognition in the foremost fields of art. Equally excelling as landscape, genre and portrait painter, he was distinctly French in method of manipulation and choice of subjects. All of his pictures bore a strong semblance to the great modern French masters. Paul Peel was a pupil of Gerome, with whom he was intimately associated. The American colony, for such is the designated term of the New World students residing in Paris, regards Mr. Peel in the highest sense. Untiring in his attentions to his countrymen abroad, he was indeed the favorite of them all, and his untimely death will cast a gloom over the little colony. Two years ago, during his visit to Toronto, Paul Peel made many warm friends, especially amongst his brother artists, and many happy reunions were the consequence of his visit. Paul Peel intended again visiting his native land during the Columbian Exhibition. He was engaged upon a work of importance, which was to have been a central picture of the Canadian gallery. Most of Paul Peel's works are found in Paris. Mrs. Belden and Miss Peel, the gifted sculptor of Toronto, are sisters of the deceased, and his father, Mr. John R. Peel, is a marble cutter of London, Ont.—*Montreal Witness*.

THE HOME AQUARIUM.

An aquarium in which plants are grown will not require the changing of water, except occasionally, when the tank needs to be cleaned, writes Maria Parloa in the *Ladies' Home Journal*. The growing plants give off oxygen and absorb carbonic acid. To arrange an aquarium with plants, cover the bottom of a glass globe or tank with gravel which has been thoroughly

washed. Half fill a small flower pot with earth, and plant in it a small Egyptian lily; then fill the pot with well-washed sand. Place the pot in the centre of the tank and surround it with stones, so that it may be held in place and, at the same time, concealed. On top of this pot, and around it, in the rocks and gravel, set out a few fine mosses and vines, such as grow in fresh water. Let watercress and hornwort be among them. A north exposure is best for this aquarium. Put in the fish, and feed them with bits of meat, crumbs of bread and worms.

THE WHITE-WINGED SISTERS.

Cardinal Gibbons has completed for *The Ladies' Home Journal*, what he considers one of the most important articles written by him. It will tell the complete story of "The Life of a Sister of Charity."

THE "YOUNG FRIENDS' REVIEW" was started by young people of our Society for the young people of our Society. We felt that our religious organization had not yet fulfilled its whole mission, had not yet come to the limits of its usefulness, but believed that it might be still doing a great, necessary and important work in assisting the advancement of humanity towards more light, liberty and love. We believed that our Society was richly and especially endowed by God, in directly through inheritance and directly through immediate revelation with divine truths and principles that ought to remain while the earth lasts. They not only *ought* but they *will*. We are magnanimous enough to think that not *all* the light is confined in our own Society, and when that is extinguished all will be darkness. No! Other societies, more faithful to their sacred trust than we, will continue the good work till earth becomes like heaven itself. But, Friends of to-day, are we willing to let our Society become extinct, its work cease, and its light go

out? Are we willing to shine by the borrowed light of our faithful ancestors, however illustrious they may have been, and to let the high and holy principles for which they suffered persecution, imprisonment, and the stake, be lost sight of?

The inception of THE YOUNG FRIENDS' REVIEW was the answer of a few of us. We saw in its past history that our Society was not only not advancing, but not even holding its own in both numbers and influence. We looked about for a remedy. A young people's paper that would call into exercise and development the talents of the rising generation suggested itself. Hence THE YOUNG FRIENDS' REVIEW. It has been running now for six years and a half, during which time it has carried comfort and consolation to many a lonely home; it has come with words of encouragement to many a despondent heart; it has stirred up by way of remembrance many a careless mind that was fast forgetting the faith of its childhood days; it has revived, in many a heart, the desire to check the decay in our religious body and to renew the walls of our Zion, and make our Society felt for good as in its palmy days. THE REVIEW has induced many of the younger ones to write, thus aiding them to discover the reasons for the faith that is in them, and making them more able to maintain our principles in all emergencies, and disseminate them over the world.

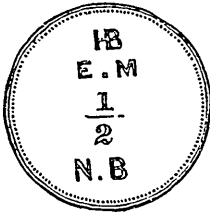
And now, dear Friends, are not these things worthy of your hearty support. It is a serious question with the editors whether we shall be enabled to maintain THE REVIEW or not. Without a *wider* support and encouragement by the Society we cannot. We had hoped and expected that by this time we might enlarge it, thereby increasing its usefulness. Last year we went beyond our means in endeavoring to reach the desired enlargement for a few months. So it is to-day not a question of enlarging, but of maintaining.

We appeal to all who desire to see

"THE YOUNG FRIENDS' REVIEW" a permanent thing to neglect not the time of opportunity. Are the majority of our members willing to permit the earnest endeavor and worthy projects put forth in behalf of our Society to starve, to die, for the want of a little support and encouragement? We believe they are not if they understand the situation and this we have endeavored honestly to lay before them.

Dear Friend, a little thoughtfulness and a little prompt action just now, prompted by thy present kindly and generous feelings may help to sustain and even advance THE REVIEW, and through it may help to sustain and even advance the Society.

JUST PUBLISHED.



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OR,

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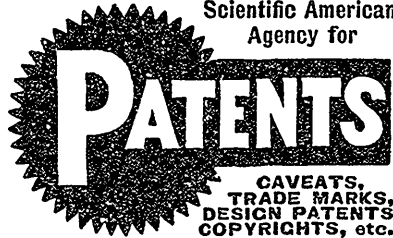
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